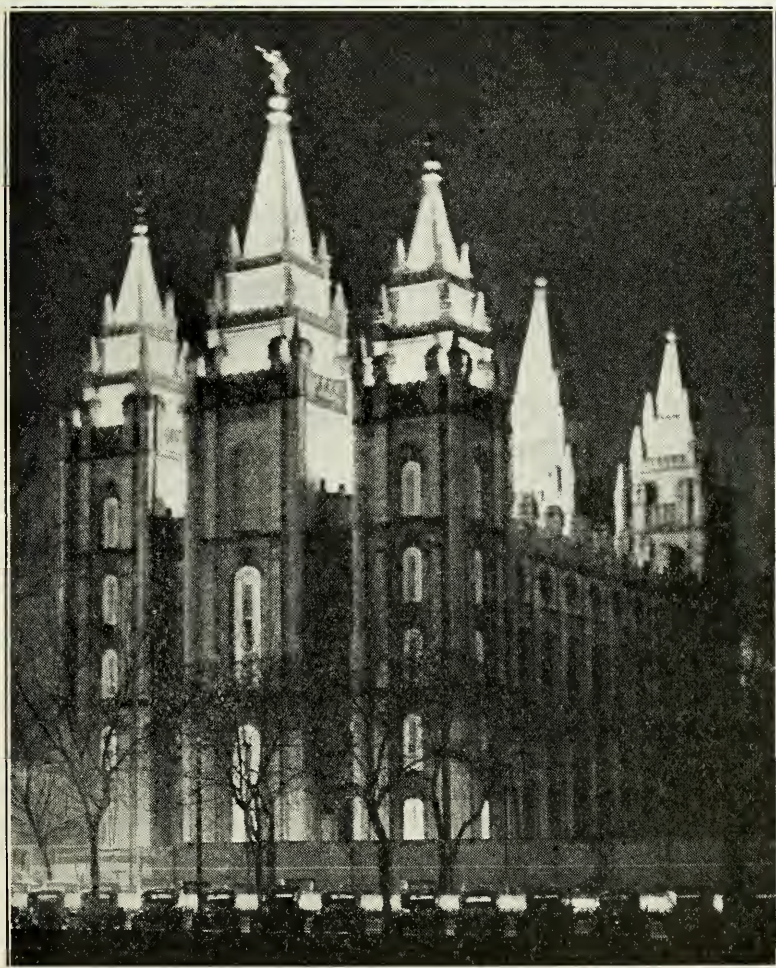


Millennial Star



Salt Lake Temple at Night

Thousands gathered at Temple Square for the 108th General Conference.

(See page 261)

GOOD NEWS !!

For Star Readers

The MILLENNIAL STAR takes pleasure in announcing that it soon will bring a new feature to its readers, in the form of a

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Museum 1354

If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.—Numbers 12: 6

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THIS WEEK'S COVER—

A front view of the Salt Lake Temple, floodlit at night, is presented on this week's cover. Dedicated 45 years ago on April 6th, 1893, it stands as a shrine to the faith of its builders. Within the shadows of its lofty spires gathered thousands of Church members to attend the 108th General Conference on April 3rd, 4th and 6th.

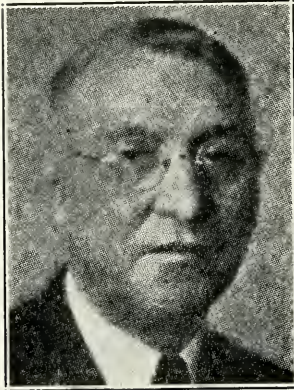
Ours is a Spiritual Heritage

By ELDER ALBERT E. BOWEN

of the Council of the Twelve Apostles.

THE Mormon Pioneers journeyed to the valleys of the Rocky Mountains to a land of forbidding desolation. Through gruelling toil, rigidly imposed self-denial and incredible privation and sacrifice they subdued it, converting barren wastes into fruitful, harvest-laden fields.

Most of them have now passed on, leaving behind the visible evidences of their conquest. Many of the houses they built have been torn down or have fallen into decay. The acres they tilled have passed into strange hands. Many of their children have gone out away from the scenes of their achievements to be themselves founders of communities and reclaimers of waste places.



Elder Bowen

While this generation benefits immeasurably from the works they wrought, yet we may not have in a more particular sense, and in the very nature of things many of us cannot, have any part of the physical possessions they assembled. We have multiplied far beyond the possibility of such division or partition. Obviously these things cannot be our real heritage for they are not enduring but by possession are exhausted and by use are consumed.

Our fathers themselves had left behind them houses and lands. None of these could they bring. But what mattered that? They did bring with them the faith and the spirit, the power and the will to subdue other lands, build new houses, raise up other communities and to devise other means of supplying physical needs. These qualities of heart and soul could not be taken from them. They were beyond the grasp of the despoiler. They were the veritable treasures of heaven which thieves could not break through or steal, and which, if incorporated into life, could never be corrupted by moth or rust.

They could have stayed where they were, retaining their houses and their lands. They could have escaped oppression and lived in physical comfort by renouncing their convictions concerning the meaning and purpose of life. This they scorned to do, choosing rather to believe that if they sought first the kingdom of God and His righteousness, all these things they could provide.

On this foundation principle they built. By adherence to it they triumphed. They recognized that no enduring society was ever founded on the basis of physical comfort, but that, paradoxical as it may seem, the supposedly nebulous, intangible, spiritual things constitute the only solid foundation on

which to build. They had the depth of conviction which gave them the courage to choose the spiritual and to make it the chief stone of the corner upon which to rear their commonwealth.

The proper evaluation of the spiritual in the life of the individual and the society; the courage to abandon physical comfort when the choice lay between the abandonment of that and the abandonment of the soul's convictions; the faith that if they walked by the inner light they would end in triumph; the will and the purpose to conquer a desert, to walk fearlessly into the face of danger and to die, if need be, that the

immortal soul might still be free—this is the heritage they left. In it all the heirs may share, howsoever numerous they may become, without fear that in possessing it either will deprive the other.

Our fathers derived it out of their religion which taught them belief in God, the Ruler of the universe and the Author of their lives. It taught that life has a purpose and man a destiny which stretches out beyond the years of this earth life into the realms of eternity. His existence here has for its purpose the development of all mental and spiritual powers latent within him, which can be accomplished by learning to think, to create, to deal intelligently with the forces of the universe; and above all to understand and help his fellows and learn to behave with justice toward them in all the concerns of life. It assures that after death

he will live again and enter upon a new life throughout the course of which he can go on acquiring knowledge, growing in power and understanding and intelligence without limit of time; that the only possession he can take with him into that new life will be the spiritual and mental power which he has gained by his diligence here. As expressed in a revelation in which they believed:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

The Author

SUSTAINED at the general conference one year ago this month, Elder Bowen was ordained an Apostle by President Heber J. Grant on April 8th, 1937. He was taken from a successful profession of law in Salt Lake City. Born in a little log-cabin village at Henderson Creek, near Samaria, Idaho, on October 31st, 1876, both of his parents were converts to the Church and early Pioneers. His father, David Bowen, embraced the Gospel in Wales and crossed the plains to Utah by handcart in 1856. His mother, Annie Shackleton Bowen, was a convert from London and walked most of the way across the plains in 1861. Since youth he has been "fired with ambition to achieve," and has held many positions of responsibility in the Church. Prior to his ordination to the Apostleship he was 15 years a member of the general board of the Deseret Sunday School Union and two years General Superintendent of the Young Men's Mutual Improvement Association. In this article he discusses the proper evaluation of the spiritual and physical sides of life.

That is but a rational application of a principle well understood as governing in all human affairs. Mastery of natural forces can be achieved only by understanding and observing the laws by which they are governed. It is fair to conclude that spiritual and mental growth can be attained only by obedience to the laws on which they are predicated. If through diligence, observance of correct principles, discipline of the mind and of the spirit, a man attains to a fine development of personality in this life, surely it is not unreasonable to suppose that it will be his imperishable possession and glory in the life he enters upon after death. On the contrary, if through lethargy or sin his self-realization in this life is dwarfed, he shall be handicapped to that extent as he enters upon the new world.

Actuated by these beliefs it is not strange that our fathers exalted spiritual development above material gain, nor that they should endure physical hardship and privation, cleaving to the soul's conviction rather than retain physical comfort at the expense of their deep-seated faith.

Co-operation, mutual helpfulness, the uniting of their strength and their resources in their struggle for subsistence were elementary principles of conduct, which flowed naturally out of their religion.

Their philosophy was one of individual salvation, spiritual and temporal. Every man had to know the truth for himself. His conviction of it is an individual affair, obtained through his own endeavour by conformance to the stipulated conditions. Only the individual himself can develop his bodily or mental or spiritual powers. No one else may do either for him. The necessary consequence of such belief is the development of self-reliance, industry and diligence, thrift and frugality. A society composed of individuals actuated by such beliefs and possessed of such qualities must itself become the expression of them.

It was taught that the idler should not eat the bread of the labourer in Zion. But the apparent harshness of this creed is softened and tempered by admonitions to charity and kindness and help for the unfortunate. In the revelations by which they were guided one reads:

And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief that they shall not suffer; and send them forth to the place which I have commanded them.

Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received.

And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

Self-effort is the condition precedent to individual advancement, but co-operation and mutual helpfulness are the facilitating means. It is the verdict of history as well as of religion "that there is no reasoned peace of heart, no balance and no safety in the soul, until a man in losing his life has found it, and has schooled and disciplined his interests and will beyond greeds, rivalries, fears, instincts and narrow affections," which is to say, until the spiritual assumes ascendancy.

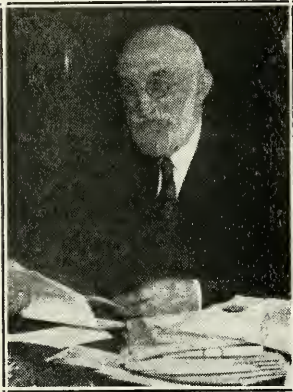
(Continued on page 269)

The General Conference in Retrospect

By Elder Arthur C. Porter

I ASK every man and woman occupying a place of responsibility whose duty it is to teach the Gospel of Jesus Christ to live it and to keep the commandments of God so that their example will teach it also. . . . No man can teach the Gospel of Jesus Christ under the inspiration of the living God and with power from on high unless he is living it."

These words of President Heber J. Grant characterize the spirit of the 108th General Conference of the Church which was held in Salt Lake City on April 3rd, 4th and 6th. Speaking at the opening session he reiterated his statements made at the close of the conference last October. Emphasizing strict observance of the Word of Wisdom and the law of tithing, Church leaders called upon all Latter-day Saints to fight encroachments of tobacco and liquor and by living their religion be "the saviours of the rest of Israel."



President Heber J. Grant

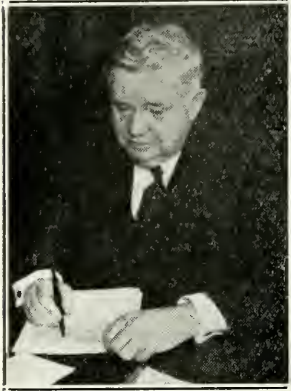
He presided.

Once more the famous Tabernacle was filled to capacity as a crowd of over 16,000 people thronged Temple Square to participate in this semi-annual gathering. Overflow crowds heard the services as they were transmitted to the Assembly Hall and throughout the grounds. Thousands more listened to the various meetings as they were broadcast over radio station KSL.

President Heber J. Grant, beloved 81-year-old Church leader, presided over all the meetings. He was assisted by his counsellors President J. Reuben Clark, Jr., and President David O. McKay. All of the general authorities but three were in attendance. Elder Richard R. Lyman of the Council of the Twelve Apostles is president of the European Mission, and Elders George Albert Smith of the Council of the Twelve Apostles and Rufus K. Hardy of the First Council of Seventy, are touring the Pacific Island missions. All of the stakes of the Church and the missions of Canada and the United States were represented.

General sessions convened in the Tabernacle on Sunday, Monday and Wednesday, April 3rd, 4th and 6th. The latter day was the anniversary of the organization of the Church 108 years ago. A Sunday School convention was held Sunday evening. Monday evening was devoted to a meeting of the Aaronic Priesthood and a Primary conference. Tuesday was utilized for a meeting of the Mechizedek Priesthood, a Church Security meeting, and an evening programme in the Tabernacle presented by the Genealogical Society.

A feature of the Sunday morning meeting was an hour's radio programme broadcast over Columbia Broadcasting System's weekly Church of the Air. It consisted of the regular Sunday morning presentation of the Tabernacle Choir and an address by Elder Albert E. Bowen of the Council of the Twelve Apostles. Speaking on the subject of human liberty as upheld by the Gospel of Jesus Christ, his voice was heard over a network of stations in the United States and Canada.

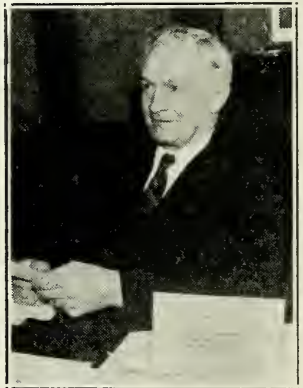


President J. Reuben Clark, Jr.
First Counsellor.

For 31 years Elder Smith has been a member of the Presiding Bishopric and Elder Wells has served in that capacity for 20 years.

Many mission presidents were heard during the meetings along with the general authorities. They reported good progress in their respective missions and noted the friendliness and respect with which everyone is looking toward the Church today.

The Relief Society organization held its special conference on the Saturday preceding the General Conference, under the leadership of President Louise Y. Robinson. With the slogan, "Members Old, Members New, 100,000 by '42," the campaign to increase its membership by 25,000 was discussed. A membership of 100,000 is expected within the next four years to commemorate the centennial of the founding of the organization by the Prophet Joseph Smith in 1842. A campaign song, "One Hundred Thousand Strong," was introduced as a feature of the programme.



President David O. McKay
Second Counsellor.

"The Singing Mothers" provided music for the Relief Society conference and the general sessions on Monday. This chorus of 1,000 voices was composed of Relief Society members from

various parts of the Church, who had previously rehearsed in their respective wards and stakes. The Tabernacle choir was heard at other conference sessions.

Many and varied were the subjects discussed by Church leaders at the conference. Words of counsel and inspiration were given by those in authority for the guidance of the Church. With renewed spirits and greater ambition members will go forward, confident that the work in which they are engaged is of the Lord and that with His blessings it will continue to grow and prosper.

Church Records that "Talk"

ECCLESIASTICAL records have been preserved in many different manners. The ancient prophets and record-keepers wrote on papyrus, chiselled in stone, engraved on metal plates and copied on parchment scrolls. Since the invention of moveable type and the printing press these and more recent histories have come to us in voluminous quantities via paper and printer's ink.

An innovation in the record keeping of the Church of Jesus Christ of Latter-day Saints came about at the recent General Conference. As a result, future generations will be able to listen to the speeches of Church leaders as if they were in attendance at the meetings. The dead pages of written history will become alive as the music and voices of the actual conference are reproduced in original sound.

All this has been made possible through the installation of a new radio control room in the Tabernacle. It nestles under the gallery on the south side overlooking the stand. In this ultra-modern compartment is an electrical transcription instrument for making sound recordings. With this apparatus "gramophone records" were made of the various sessions.

Specially constructed for radio programmes emanating from Temple Square, it is connected with station KSL and the Columbia Broadcasting System by six private lines. The booth has 14 amplifiers for use in radio presentations and for driving the six large loud speakers in the Tabernacle and those in the Assembly Hall and on the grounds. It is connected with seven microphones located in the building, and from this vantage point operators control the broadcasts with proper "mixing and balancing."

These additions help to improve the radio broadcasts that distant members may partake of the Conference programmes by radio. And by modern methods the sessions are preserved for generations of the future.

THURSDAY, APRIL 28, 1938

EDITORIALS

“Every Whit Whole”

ON one of the many occasions when Jesus paid His quiet but incisive respects to His hypocritical accusers and would-be destroyers, He said “. . . I have made a man every whit whole . . .” (John 7: 23) And no generation has produced a better definition of the function of the Gospel of Jesus Christ than that. This Gospel (and the Church of Jesus Christ, the earthly agency through which the business of the Gospel is conducted) has one objective, and that objective is to make all men “every whit whole.”

Salvation of Human Souls

THE purpose of the Church is not to build a powerful and ever-widening world organization—except as such organization will promote the salvation of human souls. There may be world organizations—even churches—which seek power for its own sake and which widen influence for self-interest, but that is not the way of the Church of Jesus Christ.

Nor does the Church of Jesus Christ seek spiritual benefits for mankind and rest content to leave its members in physical want. That is the way of a type of asceticism which would try to redeem a man's soul and let his body go begging. Or it may be an excuse for convenient neglect of the physical wants of a people. But the Gospel of Jesus Christ takes eternal note of the fact that good and useful men are better and more useful if they are “every whit whole.”

“Cannot be Saved in Ignorance”

NOR does the Church of Jesus Christ rest content to leave any class of its people in ignorance while a priestly group is charged with the exclusive responsibility of doing the thinking and the interpreting and the “interceding with God” in many matters of thought and worship. The Gospel of Jesus Christ takes eternal note of the fact that a man cannot be positively good where his knowledge does not lead him, and one of the most glorious truths restated in the present dispensation through the Prophet Joseph Smith heralds the fact that men “cannot be saved in ignorance.”

Nor does the Church of Jesus Christ rest content to see its members attain physical well-being or pursue this thing called “intellectuality” without giving due weight and attention to the spiritual values of life. Nowhere more vigilantly than in the Church of Jesus Christ is it realized that material well-

being and worldly wisdom cannot survive for good beyond the time of their separation from alloy with things of the spirit.

Purpose of Church Agencies

THERE is no law or ordinance of the Gospel, there is no organization or activity of the Church, there is no written or spoken utterance of an inspired servant of the Lord but what has as its sole purpose making men "every whit whole." And for this purpose the Church has established many agencies and activities in the past, and will continue to establish more in the future as need arises and as the Lord directs.

The latest such helping agency is the Security Programme. Before it came the Primary Association, the Department of Education, the Genealogical Society, the M.I.A., the Sunday School, the Relief Society, the missionary system, the law of tithing, the law of consecration, the Word of Wisdom, faith, repentance, baptism, and all of the other tenets, principles, and organizations—all to further the cause of making men "every whit whole"—all to nurture faith, to promote mental, physical, moral, and spiritual harmony—all to point the way and facilitate the eternal journey of a human soul.

No Other Way

AND at the risk of seeming to be old-fashioned, at the risk of being accused of intolerance, even at the risk of offending some who are not like-minded, may we remind all that even in the year 1938 there is still no other way under heaven whereby a man may become "every whit whole," either in this world or the world to come, save only through obedience to the ordinances and principles of the Gospel of Jesus Christ, as that Gospel has been stated in other generations and re-stated in this dispensation by divine messenger and direct revelation. And may it be said to all that such an old-fashioned thing as obeying the commandments of God is still the smart thing to do for a man who desires to become "every whit whole."—RICHARD L. EVANS

The Bank of Heaven

IT is every man's privilege to have an individual account in the bank of heaven, and to add thereto by deposits of good deeds wrought. That bank is safe beyond all measure of security such as locks and vaults can afford.

In splendid imagery expressive of fact, Christ depicted the joyful surprise awaiting some whose credit has been accumulating despite and really because of the unconsciousness of their efforts.

For them is reserved the blessed summons: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Death cannot rob us of spiritual wealth nor depreciate our credit in the banking house of eternity. All that we have gained here, through obedience to the laws of God, shall be ours when all earthly possessions have been left behind.

—JAMES E. TALMAGE

One Hundred Years of Tithing

By ELDER SYLVESTER Q. CANNON

Associate of the Council of the Twelve Apostles.

And this shall be the beginning of the tithing of my people.—Doctrine and Covenants 119: 3

THE one hundredth anniversary of the revelation on tithing given through Joseph Smith, the Prophet, to the people of this Church on July 8th, 1838, will be celebrated throughout the Church. The first revelation on this subject in modern times, contained in Section 119 of the Doctrine and Covenants, was given at Far West, Missouri, at a time when the Saints were in dire distress. It came in answer to the question: "O Lord, show unto thy servants how much thou requirest of the property of the people for a tithing." The revelation includes the statement printed at the head of this article. Therefore this date marks the beginning of the observance of the law of tithing in the latter days.

Centennial

THIS year marks the hundredth anniversary of the revelation on tithing given to Joseph Smith at Far West, Missouri, July 8th, 1838, and contained in Section 119 of the Doctrine and Covenants. For several years it has been the custom of the Church to teach tithing during the month of May. Commemorating the centennial it will be observed this year in the wards and branches throughout the world. In this article Elder Cannon presents the principle as practised in ancient and modern times. Formerly Presiding Bishop of the Church, he was sustained an Apostle, to be an associate of the Council of the Twelve, at the recent general conference. (STAR, April 14th)

In the hundred years which have passed since this important revelation was given, the Church and thousands of its members who have observed the law through the years have had ample opportunity to test its operation and the promises made by the Lord to those whose faith has enabled them to keep this commandment.

The instances are legion in which the promise of the Lord as given in Malachi has been fulfilled to the complete satisfaction of the tithpayer.

The instances are legion in which the promise of the Lord as given in Malachi has been fulfilled to the complete satisfaction of the tithpayer.

The complete statement on tithing contained in Malachi 3: 7-12 in which reproof is given to the Jews, is probably quoted more frequently than any other passage on this subject. It reads:

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3: 7-10)

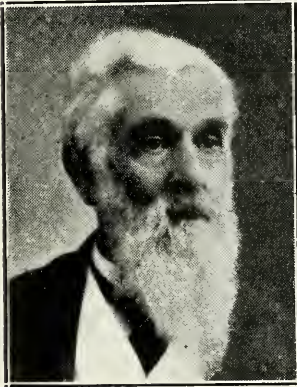
It seems clear that from the beginning man has recognized

it as a duty to offer a portion of his substance or "interest" to God. From earliest Biblical times at least, the amount so contributed throughout the ancient and patriarchal world was almost invariably one-tenth. While there have been times—notably among the early Jews—when more than a tenth has been required, the "sacred tenth" has, through the ages, been accepted as the amount that ought to be consecrated to the Lord and to His Church.

The earliest direct Biblical reference to tithing, (Genesis 14: 18-20) refers to the "tithes" and the New Testament reference to the same incident—the payment of tithes by Abraham to Melchizedek (Hebrews 7: 1-8)—makes it clear that the tithe was one-tenth. One text reads:

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

And he blessed him, and said, Blessed be Abram of the most high God, And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. (Genesis 14: 18-20)



President Lorenzo Snow
*Under his administration
the Church repaid its debts
and prospered.*

That the law of the tithe was well understood in ancient Israel is also clear. The incident of Jacob in distress, seeking his way back to his father's house, and his covenant with the Lord, indicate that there was understanding of the law. This is the Bible record:

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

So that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. (Genesis 28: 20-22).

This payment occurred, according to *Ussher's Chronology*, about 1900 B.C.

And thus from the earliest times the principle of contributing a portion of one's substance to the Lord has been accepted by at least a part of the people of the world. At times tithing was paid to mythical gods as in Ancient Greece, to rulers of the land, including even a tenth of the spoils of war, consisting of slaves, cattle, lands, etc., and to other real or imaginary personages. In one form or another, however, the principle was followed for sixteen centuries as a religious tribute, paid, at least ostensibly, for religious purposes.

In later years, the principle was perverted by ruling monarchs who seized upon the custom to secure large sums of money for themselves and other government functionaries. Notwithstanding this unholy perversion of sacred funds, the principle has persisted in the minds of religious people although the true purpose and practice were lost.

Because its true purpose and practice had been lost it was necessary that there should be a restoration of the principle

of tithing, the same as with the other principles of the true Church of Jesus Christ. This was accomplished, as the restoration of many other important principles was accomplished, through a question asked of the Lord by Joseph Smith. Another similarity between this and some other revelations, is that it was not fully understood nor as readily accepted by the members of the Church as it might have been. The leaders, generally, and many of the members accepted it, but many lacked the faith to open their pocket-books to that extent.

In the stress of establishing homes in the West, persecution by government officials which included escheatment of Church property which was taken over by the government, and the opposition of many non-Mormon neighbours, although the Church authorities preached tithing frequently, the practice of it was not observed by many of the people. The difficulties became so serious that the Church leaders found themselves harassed with debts. The credit of the Church was at stake. One of the most serious crises in all Church history was faced by the First Presidency, the Twelve, and the Presiding Bishopric.

This was the condition when Lorenzo Snow became President of the Church. Early in his administration he gave much serious consideration to the finances of the Church. In the midst of his contemplation of the serious condition of the Church, he was impressed to organize a group of Church leaders and go to St. George. When asked the reason for this unusual procedure he replied that he did not know the reason, but that the journey was to be made.

Arriving at St. George, in the course of the conference meetings, the spirit of prophecy undoubtedly came upon the venerable president, then eighty-five years old. He told the people that much of the difficulty in which they found themselves came upon them because they had forgotten the Lord. He promised them that if they would pay an honest tithing, the drought that was then distressing them sorely and other difficulties they had encountered would be overcome and they would prosper.

The purpose of the visit had been made clear. The people accepted the counsel. As the party journeyed northward to Salt Lake City, special meetings were held along the way and the new message on tithing was presented. Arriving home, a solemn assembly was called in the Salt Lake Temple. Leaders from all parts of the Church were called to attend. From that assembly the word went out. It was carried to every part of the Church.

The tide turned. In a few years, the debts of the Church had been paid and its credit re-established. Tithing scrip was called in and redeemed. The Church grew more rapidly than ever before and the people were prospered beyond their fondest hopes.

What happened to the Church—its redemption from financial bondage—also happened to those members of the Church who followed the advice of the leaders. The St. George country received the moisture as was promised, and all over the Church the "windows of heaven" were opened and the people were blessed.

The Lord has blessed His people according to His promises and will continue to do so. During the centennial year of tithing in the Church, an effort is to be made to carry this message to every member of the Church with encouragement to all members to comply with the law to the end, that both they and the Church shall be blessed.

OURS IS A SPIRITUAL HERITAGE

(Concluded from page 260)

The way to realization of man's spiritual self is the same for all. Young and old, rich and poor, all have to conform themselves to the law which governs it. That law knows no favourites and recognizes no exceptions. Money cannot purchase it for it is beyond price. To youth it makes no concessions. The aged may radiate its sweetness and serenity only if their lives have conduced to its unfolding. It may be had on the same terms by the rich and the poor alike. There are no other terms. Spirituality may not be defined. It may only be illustrated. It is a quality that exhibits itself in the poise and serenity of those who possess it. It reveals itself in those moments of high exaltation when a man's soul soars high above material things and wings its way into the realm of the infinite. It is that in man which gives him kingship over himself and makes him aware of his kinship with God.

It was that in early Church members which gave them the courage to meet with fortitude and good cheer the gains and sufferings and distresses which came to them.

Spirituality can neither bud nor bloom in a soul cankered by avarice and covetousness. He who would possess it must purge himself of these. It comes into fruition when nurtured by acts of mercy and love.

This religion which our fathers received and have forwarded and transmitted to us is a very practical religion. It takes note of the conditions upon which alone man's powers may be unfolded and his higher and better self realized, and then proceeds to provide the tasks and mark out the course necessary to that realization. Since selfishness and greed are fatal to spiritual realization, the rich are enjoined to give to the poor. Since envy and covetousness are equally fatal, the poor are admonished to contrition of spirit and respect for other men's possessions. In the revelation it is said:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: the harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, . . . and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness and who will not labour with your own hands!

No man, rich or poor, is justified under this doctrine in grasping out in insatiable greed for that which he has not laboured to produce, nor in despoiling another of his possessions. But those who have are with cheerfulness to relieve the needy, who are to receive in gratitude without arrogant demanding.

A practical means of carrying out these admonitions is likewise provided. By revelation it was established as a standing law of the Church forever that all should pay one-tenth of their interest annually for the support of the poor, the establishment of the Church, and the forwarding of its work. Special contributions in the form of fast offerings were likewise required.

It may with safety be said that no person who fully obeys these two requirements can be wholly selfish or avaricious, nor can the carnal in him assume ascendancy over the spiritual. Giving and disbursing to be orderly and effective must pass through established channels. This, too, is provided for in the Church our fathers transmitted to us.

Inspired and impelled by the burning conviction that the truths of heaven had been given to them, our fathers had the courage to leave houses and lands, homes and firesides, friends and kinsmen and journey into the wilderness. They had the industry to wring from the desert a sustenance, the frugality to provide in the day of plenty for their needs in the day of adversity, the self-reliance to fend for themselves, the spiritual vision to work co-operatively for the common good, and the benevolence to help the distressed.

The example of these virtues they have bequeathed to us. God grant that we may be worthy heirs of so great an inheritance that, enlarged and expanded and added upon by our own contributions, we may pass it on to the generations to succeed us.

LIVERPOOL DISTRICT CONFERENCE

LIVERPOOL District conference sessions were held Sunday, April 24th, in Temperance Hall, Preston. Elder Matthias F. Cowley represented President Hugh B. Brown who was detained from the meetings because of illness. At the evening session approximately 150 were in attendance, of whom 40 were non-members.

Elder Cowley, Sister Doris Pratt, lady missionary, Supervising Elder E. Max Phillips and Elders Owen L. Brough, Coe R. Larkin and Joseph W. Olson, Jr., were speakers at the evening meeting, which was conducted by Brother John R. Moore, district president.

Speakers at the afternoon service included Elder Cowley, Sister Laura C. Brossard and Zina Lou Brown, Elders Fred H. Thompson, Roscoe G. Booth, Jack W. Brailsford, Wendell D. Jenkins, and Brother Moore. The meeting was conducted by Bro-

ther Robert Pickles.

Auxiliary work was the topic of discussion in the morning meeting. Speakers were Sisters Sarah Fyfe and Doris Owens, Sister Dorothy Herron and Florence Malmberg, lady missionaries, Brothers Clifford Hartley and Herbert Taylor, and Elders H. Hooper Mortensen and Edwin H. Lauber. Brother William Duckworth was in charge of the session.

Special musical items on the programme during the day were a vocal solo by Sister Marjorie Tatey, accompanied by Brother Edmund Tope; vocal quartette numbers by Brother and Sister John J. Owens, Sister Doris Owens, and Brother William Duckworth, accompanied by Sister Edna Gardiner; and a vocal solo by Brother Richard Tinsley, accompanied by Sister Irene Winn.

NEWCASTLE DISTRICT CONFERENCE NOTICE

SESSIONS of Newcastle District conference will convene on Sunday, May 1st, at the Linthorpe Assembly Rooms, 440 Linthorpe Road, Middlesbrough. Meetings will commence at 11 a.m., 2 p.m. and 6 p.m.

Scottish District conference will be held the following week, Sunday, May 8th, in the Hillhead Burgh Hall, 348 Byres Road, Glasgow.

News of Current Interest

DURING the past year translations of the Bible or portions of it reached a total of 1,000. Six of these new translations were prepared by the British and Foreign Bible Society, according to the annual report presented recently by the Upper Canadian Bible Society.

WOMEN with brains and curves instead of brawn are wanted as New York police. This call for a staff of feminine police to undertake undercover assignments too delicate for the muscular Sherlocks, was recently issued. Officials state that the women will be used in cases requiring specialized knowledge, charm or investigative ability.

JAZZ music has a bad effect on an organ. This was recently decided by the Eire Corporation of London after examinations of organs used for jazz music purposes. It has been found that syncopation makes the organ hum in places where it ought not to hum. Playing of such music on the famous Guildhall organ has now been banned. The British Broadcasting Corporation has overcome the difficulty by building two organs, one for concert work and the other for dance music.

BATHING SUITS of metal are the latest innovation in sunny California. Mr. W. H. Eiseman, Cleveland, Ohio, Secretary of the American Society for Metals, introduced them at the Western Metal Congress, and told of the benefits and future possibilities of the new costume. It is a sparkling, highly polished, thin, bronze mesh and is comfortably worn. "It will dry quickly and it will not cling to the body when wet," declared Mr. Eiseman.

KING James's version of the Bible is the chief bond between the English-speaking people, according to Lord Tweedsmuir, Governor-General of Canada, in one of his addresses recently delivered before the British and Foreign Bible Society of Canada. He also suggested that if the Bible were used more often today as a guide to statesmanship, as it was in the past, there would be more wisdom and order in the world. He recommended a wider use of the Bible by all mankind, since it is one of the greatest pieces of literature in the world. The meeting at which Lord Tweedsmuir spoke marked the fourth centenary of the introduction of the English Bible.

From the Mission Field

Transfers—

On Friday, April 22nd, the following transfers were made: Elders John A. Shaw and Donald S. Griffin from Sheffield District to Irish District and Liverpool District, respectively; and Elders John R. Briggs and Owen P. Gladwell from Leeds District and London District, respectively, to Sheffield District.

Doings in the Districts—

HULL—Hull Branch M Men and Gleaner Girl baseball clubs sponsored an April Fools dance recently in St. Columbus dance hall, Hull. More than 200 people were in attendance. Elder Charles W. Hailes acted as master of ceremonies for the enjoyable party.

IRISH—Members of Dublin Branch Primary enjoyed an outing on Friday, April 22nd, at Broghabreena, one of Ireland's country beauty spots. The children spent the day in playing games and participating in foot-races, under the supervision of Sisters Laura Dimler and Maureen Mogerley. The Easter outing was concluded with singing and refreshments, provided by the supervisors.

A variety concert was sponsored by Sister Lily Dornan in Belfast Branch Hall on Tuesday, April 12th. More than 150 members and friends enjoyed the programme, which consisted of singing, dancing and miscellaneous items.

LEEDS—On Tuesday, April 12th, a social honouring Brother Thomas I. Watkins, second counsellor in Leeds District presidency, was held in Bradford Branch Chapel. Brother Watkins recently received his doctor's degree and will take a position in a London hospital in the near future. Taking part on the evening's programme, which was conducted by Elder Donald L. Johnson, were Brothers Herbert Walker and George Pitts, Sister May Gardner, lady missionary, Sisters Florence Dennis and Marie Craven, Mr. Stanley Rawnsley and Miss Mildred Gledhill. Members and friends of Clayton and Bradford Branch presented Brother Watkins with a dressing gown as a farewell gift.

LIVERPOOL—At baptismal services conducted by Brother William Duckworth, member of Liverpool District presidency, at Burnley Branch Chapel, Saturday, April 16th, the following were baptized and confirmed: Nora Blacklock and Raymond Thorley were baptized by Brother James Starkie and confirmed by Brothers Robert Pickles and John R. Moore, respectively; and Annie Bowling and John James

Turner were baptized by Elder Roscoe G. Booth and confirmed by Elders Owen L. Brough and Jack W. Brailsford, respectively.

NORWICH—Lowestoft Branch Relief Society held a sacred service of song on Friday, April 15th, in the branch hall. The musical numbers were rendered by an augmented choir under the direction of Brother John F. Cook. Soloists were Brothers Albert Cole and Thomas Boar and Sister Mildred Jennis. A feature during the service was a mixed quartette consisting of Sisters Violet Coleby and Hilda Cook and Brothers Cook and Boar.

A social and dance was sponsored by the M.I.A. of Great Yarmouth Branch on Thursday, April 14th, at the branch hall. Refreshments were served to all in attendance at the close of the party. Proceeds from the social will be used to make improvements in the hall. On Saturday, April 16th, a rummage sale was held by members of the branch. Proceeds from this successful sale will also be used for hall renovation.

SCOTTISH—A Glasgow Branch Primary and Sunday School conjoint open-air children's party was held Monday, April 18th, at Ballarnock, a nearby country spot. Baseball and football were indulged in by the adult members in attendance, while the children played games and had an Easter egg hunt. Prizes were presented to the children winning the competitive games. Several members of Airdrie Branch were in attendance during the afternoon. Following the social outing refreshments were served. Brothers E. L. Williams and Reginald Pitkin and Sister Tillie McQueen were in charge of the Good Friday celebration while Elder Hugh C. Brown assisted in the arrangements and conducted the games.

DEATH

WALKER—Funeral services for Brother Joseph J. Walker, at the time of his death president of Hull District, were conducted by Supervising Elder Charles N. Campbell, Tuesday, April 19th, in Hull Branch Chapel. President Hugh B. Brown

and Elder Bryant H. Croft, supervising elder of Sheffield District, were speakers at the services. Special musical numbers were provided by the Grimsby Gleaner Girl Chorus. Elder Charles W. Hailes dedicated the grave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools.
Stratford Road.
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street.
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Trades Hall.
Scotch Street.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsbey:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Leitchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
Catford, S.E.6.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Chapel,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton**
L. D. S. Hall,
Washington Building
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L. and Y Station.

*—6.00 p.m.

†—7.00 p.m.

§—6.15 p.m.

‡—2.30 p.m

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